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Remembering Edmund A. Schofield (1938-2010)

J. Walter Brain

Last April, overcome with grief upon hearing of our friend Ed Schofield's sudden death, I let my steps take me to Walden to nurse my disquietude. As I then put it on a note to some of our common friends, "this morning I beat a path to Walden to reminisce and share a pretty day with Ed, a man whose spirit pervades the groves that he gave his all to protect." The note continued, "actually, the pond path had been closed as the pond's water level, the highest on record, impeded passage, with the entire strand at Heywood's Beach under water. Never before, that I recall, has the pond been placed off limits. I managed to clamber up Heywood's Ridge by way of the Bean Field, a height from which I could afford a wide prospect of wood, pond, and sky, as pine warblers uttered their spring trills. Ed was with me, ever the obliging friend." I learned later that other friends of Ed had also sought him out at various sylvan haunts, not necessarily at Walden. Ed was with us wherever we would look. He still is.

Edmund A. Schofield, Ph.D., passed away on Saturday, April 17, 2010, *aetatis* 71, in Worcester, Massachusetts, the city where he was born and that he always called home, despite a long intervening absence. Ed proved himself the rightful heir of his city's strong historical attachment to Henry Thoreau and to his progressive and self-liberating thought. Henry's closest and most loyal friends and disciples had also called Worcester home. It was then in this historical train of thought that a young Edmund Schofield, fresh out of high school and under the spell of a first immersion in Thoreau's *Walden* and inspired by Peace Pilgrim, a sweet and stalwart woman that Ed had then seen "walking 10,000 miles for world disarmament," as she so proclaimed on the back of her vestment, that the young Schofield walked "on a pilgrimage" from Worcester to Concord to see Walden Pond for the first time and to acquaint himself with Thoreau's town. Ed's primordial and seminal walk to Concord would be the beginning of a life-long pilgrimage to Thoreau's woods and fields and the embracing of his defiant and poetic life force—a spiritual stand that would lead Schofield to become a decisive factor in the struggle to preserve the very woods round which Thoreau's world and ours spins. Ed rose to that challenge in the late eighties when he, together with three like-minded colleagues, founded the Thoreau Country Conservation Alliance (TCCA) as a grassroots organization dedicated to the preservation of Thoreau Country.

From that platform, Ed and his colleagues endeavored through legal action, public outreach, and scholarly work to stop the desecration of two large tracts in Walden Woods where bulldozers had already done preparatory work. The Walden fight pitted the new organization vis-à-vis a coalition of money and political interests made up of developers, the State of Massachusetts, the Town of Concord, and the *Boston Globe*. Ed Schofield never faltered in what proved a protracted and vicious fight. This memorial may not be the place to retell the entire history of the struggle to save Walden Woods, an effort that succeeded in stopping development at the two imperiled sites and that led to their permanent preservation, but it is the place to remember Ed Schofield's contribution to that victory.

Confronting an opposition in denial of the very existence of Walden Woods, the new organization embarked on a thorough survey of the historical, literary, and natural references defining the tract and on the mapping of Historic Walden Woods delineated with unassailable boundaries. After months of research, TCCA made public in May of 1989 a landmark-setting study entitled *Walden Woods* and consisting of two parts: one, an exhaustive survey of historical and literary references of the Walden tract prepared by Thomas Blanding under the title *Historic Walden Woods*; and, two, a study of the tract as a self-contained physiographic and

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ecological unit, *The Walden Ecosystem*, prepared by Ed Schofield.

As progress on the above research work permitted, Ed and the author of this memorial undertook the drafting of a series of maps defining Historic Walden Woods and delineating its boundaries as determined by both natural and cultural elements. The first of these maps appeared in print on a full-page advertisement in the *Concord Journal* issue of November 3, 1988, with a final, definitive map seeing the light in the issue of July 13, 1989, a map widely reproduced since in a number of publications and in posters. Ed Schofield, thus, played a decisive role in the establishment of Walden Woods as a historical entity with defined boundaries that have stood the test of time.

Walden Pond and Walden Woods in Winter

Photographer: Herbert Gleason, from *The Writings of Henry David Thoreau* (Houghton Mifflin, 1906).

We also remember Ed for the Thoreau Society Jubilee celebrated during his presidency in July of 1991 on the fiftieth anniversary of the organization, a prodigious weeklong event that he organized and saw through to splendid success at a number of venues in both Worcester and Concord. The Jubilee celebration has ever since changed the Thoreau Society's annual gatherings in their overall scope, outreach, and duration. Sequel to the event, Schofield co-edited with Robert C. Baron the proceedings of the Jubilee gathering in the book *Thoreau's World and Ours: A Natural Legacy*, published by the North American Press, Golden, Colorado, 1993, a volume that brings together the thoughts of a pleiad of scholars on all things Thoreau.

In the spring of 1990, Schofield published a thematic and judicious selection of excerpts from Thoreau's *Journal* and other writings in a small volume titled *Words for Nature: A Thoreau 'Earthcare Reader.'* The entries trace Thoreau's vision on nature, wildness, and the sublime, as indeed the collection's subtitle sets forth, in Thoreau's own early mystical experiences, a vein of illuminative thought that was not alien to Ed himself. Schofield published numerous scientific and literary articles, drafts, and books throughout a half-century of a life of the mind. Prior to his death, Ed bequeathed his life's work and memorabilia to the Thoreau Institute at Walden Woods. The Edmund A. Schofield Collection at that institution, including a complete bibliography of his works, may be accessible via the internet at: www.Walden.org/Library/The_Library_Collections/Schofield.

What I, personally, cherish most among our late friend's mementos is a copy of the *Worcester Magazine* weekly for June 3–9, 1998, featuring an autobiographical reminiscence titled *Henry & Me: From Worcester to Walden to Worcester in the Footsteps of Henry David Thoreau.* The cover bears a photograph of Ed, as we remember him best, holding a small framed portrait of Thoreau, the photograph accompanied with a *Henry & Me* in large, fancy script. For backdrop, the cover reproduces a sunset-lit lily pad water meadow scene, probably Thoreau's beloved Wyman Meadow, a shallow expanse of Walden Pond that lies right below Thoreau's Walden house site—a beautiful *Henry & Me* cover and issue become a precious memento. In his autobiographical reminiscence in *Henry & Me,* Ed relates not only his personal history from a youthful Concord pilgrimage to a final "I have done my part," but also, as a way of paying tribute to his own home town, he dwells at length upon the historical association of Henry Thoreau with the city of Worcester and on the significance of that rapport.

Photographer: Patrick O'Connor, from *Worcester Magazine*, June 3–9, 1998.

I must differ, though, from Ed's modest and even self-deprecating summing up in *Henry & Me* of his role in the struggle to spare Walden Woods. Comparing his role to that of Don Henley, who founded the Walden Woods Project and succeeded in extending permanent protection to the woods that Ed himself had fought hard, and successfully, to spare from development, he deems his own accomplishment "insignificant" and "inconsequential." No, Edmund Schofield, the woods we cherish would have been obliterated and built on were it not for your scholarly work on *The Walden Ecosystem* and on the mapping of Walden Woods toward establishing that hallowed tract as a natural and historic entity; were it not for your efforts in turning the affront to Walden into a national issue; were it not for your contribution to actually stopping development through legal injunctions and public awareness campaigns. Well done, Ed. You did do your part.

A Thoreau Christmas

Randall Conrad

The celebration of Christmas did not come easily or early to Massachusetts. As late as 1856, Henry Wadsworth Longfellow could still remark, "We are in a transition state about Christmas here in New England. The old Puritan feeling prevents it from being a cheerful hearty holiday; though every year makes it more so."[1]

In 1659, the colony had declared it a crime to observe December 25th except in church. After the American Revolution, it took until 1832 for the separation of church and state to become a reality in Massachusetts, and still the Commonwealth held out, outlawing secular celebrations of Christmas until the middle of the nineteenth century.

Nevertheless, Christmas was a time for celebration for some in the 1820s and 1830s. In Massachusetts, whether or not you celebrated a "cheerful, hearty" Christmas mostly depended on which side of the Congregational and Unitarian fence your family lived on, and to what generation you belonged.

In Concord, both lifestyles coexisted in 1830. Future senator George Hoar recalled, "Little account was made of Christmas. The fashion of Christmas presents was almost wholly unknown."[2] However, in the same town, the Thoreau family represented a vanguard generation, primarily Unitarians of progressive beliefs who practiced a joyful celebration of Christmas as a family tradition. Henry David Thoreau was a boy in 1830 when, according to his brother John, he and his siblings would hang their stockings at the fireplace. In 1839, when he and Henry David were in their twenties, John writes to George Sewall of one particular Christmas memory:

> When I was a little boy I was told to hang my clean stocking with those of my brother and sister in the chimney corner the night before Christmas, and that "Santa Claus," a very good sort of sprite, who rode about in the air upon a broomstick (an odd kind of horse I think) would come down the chimney in the night, and fill our stockings if we had been good children, with dough-nuts, sugar plums and all sorts of nice things; but if we had been naughty we found in the stocking only a rotten potato, a letter and a rod. I got the rotten potato once, had the letter read to me, and was very glad that the rod put into the stocking was too short to be used.
>
> I determined one night to sit up until morning that I might get a sight at [Santa Claus] when he came down the chimney. . . . I got a little cricket and sat down by the fireplace looking sharp up into the chimney, and there I sat for about an hour later than my usual bed time, I suppose, when I fell asleep and was carried off to bed before I knew anything about it. So I have never seen him, and don't know what kind of a looking fellow he was.[3]

Santa on a broomstick? Clearly, the secular Christmas of the 1830s was far from standardized. It was only in 1833 that Clement C. Moore dramatized Santa's sleigh and reindeer in "A Visit from Saint Nicholas" (often known as "The Night Before Christmas"). And Thomas Nast's cartoons, which finally standardized a roly-poly Santa, didn't appear till 1884.[4]

John goes on to add that his brother Henry most often got the nice things, including the candy.

Notes

1 Henry Wadsworth Longfellow, *Life of Henry Wadsworth Longfellow, with Extracts from his Journals and Correspondence*, ed. Samuel Longfellow, (Boston: Houghton, Mifflin, 1899), 2:290.

2 George F. Hoar, *A Boy Sixty Years Ago* (Boston: Perry Mason & Co., rpt. from *The Youth's Companion*, March 10, 17, 24, 1898), 23.

3 Quoted in Walter Harding, *The Days of Henry Thoreau* (Princeton: Princeton University Press, 1992), 22–23. John Thoreau, Jr. to George Sewall, 31 Dec. 1839, qtd.

4 Stephen Nissenbaum, *The Battle for Christmas* (New York: Random House, 1997), 71–89. This engaging and spirited history goes on to establish (178–88) an intriguing historical association between the antebellum abolitionist movement and the American custom of the Christmas tree, first popularized by two Unitarian abolitionists, Charles Follen and Harriet Martineau. Read more about this in an expanded version of the present article, online at www.calliope.org/follen/tree1.html.

Ice Crystals on Glass

Photographer: Herbert Gleason, from *The Writings of Henry David Thoreau* (Houghton Mifflin, 1906).

Stacy's large glass windows . . . are filled with fancy articles and toys for Christmas and New-Year's presents, but this delicate and graceful outside frosting surpassed them all infinitely.

Journal, 27 November 1857

Thoreau's Seven Principles for Living Deliberately

Wayne Thomas

Walden's legacy

School force-fed us our first dose of Henry David Thoreau's most famous work *Walden; or, Life in the Woods*. We miss much of its wisdom on our first reading because teenage experiences do not provide a context in which to relate well to concepts like "living deliberately" and "lives of quiet desperation." Years later, we re-read *Walden* with the eyes of a more seasoned life traveler. Free of the quixotic misconceptions of youth, those once opaque Walden concepts now have such profound meaning that the text is called "the world's best self-help book."[1] In *Walden*, Thoreau is speaking to those "who wished to know how to free themselves from the seemingly endless toil necessary to keep themselves alive and to those people everywhere who were dissatisfied with their lives but did not know how to improve them."[2] This essay is adapted from the author's forthcoming book *Walden Today* (January, 2011) and is written for the same reason. It will apply Thoreau's principles to live deliberately and thrive in today's economic environment. This essay highlights seven of Thoreau's living and working insights that are as applicable today as in 1854 when *Walden* was first published.

Interestingly, Thoreau wrote in an age with many parallels to our own time. The Thoreau family was nearly driven out of business by global competition. Across America many other families were worried about their savings in tottering financial institutions. There was also mounting concern about a central government growing in power as it piled on public debt. Further, American consumers were becoming ever more enslaved by their employment in order to pay for the longest-running consumer spending and debt spree in history.

There were three great financial panics in Thoreau's lifetime. In 1819, America experienced its first-ever business boom and bust, a cycle of economic ups and downs very familiar today. Then, in 1837 when Thoreau graduated Harvard looking for his first real job, the United States encountered the economic downturn of the century. Economist Milton Friedman described the Panic of 1837, a burst real estate bubble, as "the only depression on record comparable in severity and scope to the Great Depression of the 1930s."[3] (Coincidently, that bubble also grew by lending money to unqualified speculators—the "subprime" borrowers of the 1830s.) Nineteenth-century Americans never learned their lesson, as another panic in 1857 also stemmed from speculative forces and government policy that resulted in the bankruptcy of railroads and banks. As early as the 1830s, America was a part of the global economy and in constant dependence on foreign inflows of money.

In *Walden*, Thoreau's challenge to the Industrial Revolution, Thoreau sees us forgetting cultural values and practices of early America such as simplicity, thrift, and the importance of the family. Instead, Thoreau believes, we are enamored with consumerism and keeping up with the Joneses—yes, even then. As the root of our problems, Thoreau identifies consumption and debt as responsible for our being yoked to "work, work, work."[4] The penalty for not changing our habits, he warns, is that at the end of our lives, we may "discover that we have not lived" as a result of our focus on relatively unimportant pursuits.[5] Thus, he developed work/life principles and supporting maxims for an individual to maintain autonomy against richer and more powerful corporations and government. In *Walden*, Thoreau's answer to greed and consumerism is to make specific choices to protect individual freedom and independence. Seven of those deliberate work/life choices are outlined below, and they remain relevant today. In fact, they can be easily adapted and applied by anyone seeking to live more deliberately.

Thoreau's Choices to Live Deliberately

1. Be true to yourself.

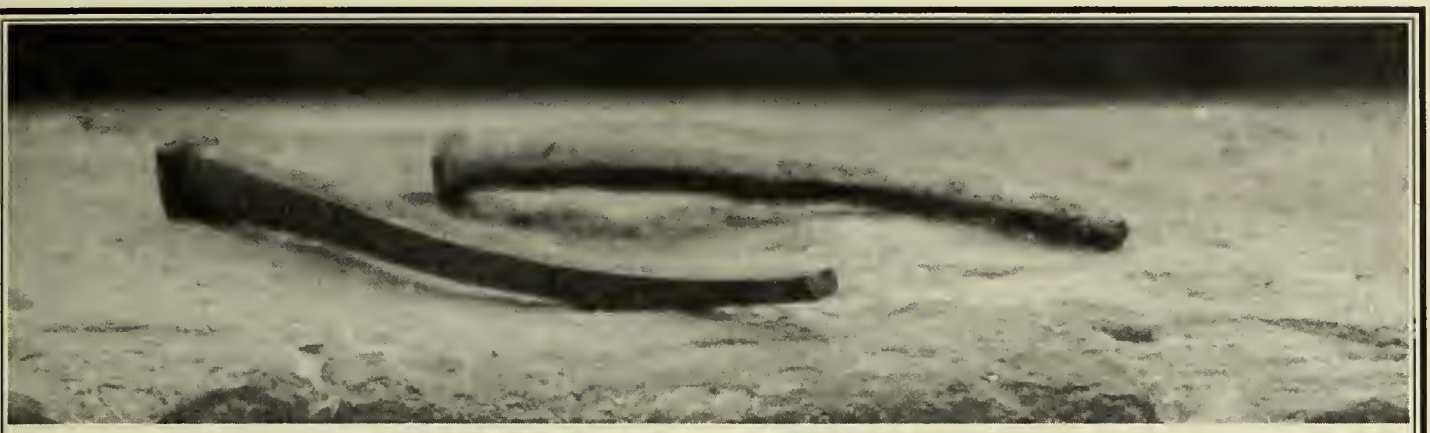
As America became a production economy in the 1800s and as Americans became wealthier, Thoreau was one of the first to identify societal pressure as the underlying motivation that drove people to consume more than they could pay for. Thoreau resisted this social pressure to conform. He insisted on thinking for himself, whether the advice he was not heeding came from church doctrine, government fiat, or neighborly advice: "No way of thinking or doing, however ancient, can be trusted without proof." Nor had he any confidence in advice from his elders: "Age is no better, hardly so well, qualified for an instructor as youth, for it has not profited so much as it has lost. One may almost doubt if the wisest man has learned anything of absolute value by living."[6] In life, we alone have responsibility for choosing what to believe and how to act upon what we determine.

When it comes to making one's living, the unconventional Thoreau notes that "the life which men praise and regard as successful is but one kind." He asks, "Why should we exaggerate any one kind at the expense of others?"[7] In other words, Thoreau exhorts us to question social norms because they may understand an issue exactly backwards.

2. Network to grow and thrive.

Thoreau had good networking skills. Friends introduced him to a panoply of high-profile personalities of the time including Longfellow, Emerson, Margaret Fuller, Bronson Alcott, John Brown, Ellery Channing, Nathaniel Hawthorne, and Walt Whitman. These are the thoughtful minds against which Thoreau tested his ideas. Thoreau's relationship with Emerson brought him work as a tutor, handy man, lecturer, school teacher, surveyor and more.

Thoreau's interest in nature facilitated his association with the famous Harvard naturalist Louis Agassiz for whom he collected fish and turtle specimens. No doubt this association served him well in his election to the Boston Society of Natural History. Thoreau often received referrals in his surveying business because of his reputation as a competent and honest surveyor. An interesting story tells more. Once, it became dark before Thoreau could run a final surveying line on a wood lot. Most men would have called it a day, but Thoreau creatively completed the work. He pulled a candle and match from his pocket, lit the candle, and asked his client to hold



Nails from Thoreau's Walden house
From the Raymond Adams Collection (Thoreau Society Collections at the Thoreau Institute at Walden Woods).

I was pleased to be able to send home each nail with a single blow of the hammer.
-Walden

the candle on top of a stick at the final bound, so he could see it. This saved his client the cost of another day's survey work and, no doubt, built upon his reputation of providing extra value to his customers.[8]

3. Life is short, so enjoy it by living simply to stay free.

To live simply, Thoreau identified the things that are "necessary to life." He managed to avoid most "luxuries," those things that he perceived as weighing upon or constricting his freedom. He would not, he said, become a tool of his tools.[9] Thus the goods he acquired and the activities in which he was engaged were those that would not distract him from his more important activities and goals. Key strategies of thrift and simplicity kept him debt free and thus never allowed work to enslave him.

4. Become self-reliant: do it yourself.

The Thoreau family's main source of income was the manufacture of lead pencils. Their product quality slipped and by the 1840s there were four pencil manufacturers within a few miles of the Thoreau factory in Concord. In a crowded market, and with an inferior product, the outlook for Thoreau pencils was grim. Young Henry came to the family's rescue. He was a Harvard graduate, but had never studied chemistry, engineering, or marketing—expertise necessary for the Thoreaus to regain their market position. He jumped into the business of competing with the Germans, English, and locals. He learned enough chemistry, operations management, and marketing to turn the business around. The Thoreaus introduced a line of pencils never seen before numbered 1, 2, 3, and 4 for hardness—including the iconic #2 pencil used today. With their new and improved products, Thoreau and his father established a business presence in New York City in order expand the distribution of their improved graphite.

5. Adapt to changes in life by continually learning and trying new ideas.

Change is a constant for us as it was for Thoreau. To earn a living, Thoreau was able to transition between several careers through self-education. Besides his success in the family pencil business, Thoreau's other primary source of income was from surveying. He was flexible enough to earn his incidental expenses through a variety of other jobs. "I am a Schoolmaster—a Private Tutor, a Surveyor—a Gardener, a Farmer—a Painter, I mean a House Painter, a Carpenter, a Mason, a Day-Laborer, a Pencil-Maker, a Glass-paper Maker, a Writer, and sometimes a Poetaster."[10] He was also a consultant, lecturer, and author.

6. Take advantage of the conveniences and opportunities of the age.

It is a myth that Thoreau hated technology. He rode the train and was fascinated by the telegraph. What he objected to was letting technology control him. He would have loved the capability of the internet to bring him the cultural riches of the world, but likely would never have wasted his time surfing the net, texting, or checking his email every five minutes. Even though he was relatively poor, he found countless opportunities for cultural enrichment, personal growth, and entertainment available in his community at no cost to him. He explored the Merrimac River by canoe, attended lectures at the Lyceum, participated in Emerson's lectures, climbed Mt. Katahdin, and among other joys, walked for miles in the woods each day enjoying the beauty of nature and the outdoors. The electronic age provides us with innumerable opportunities—at little or no cost—for education, culture, entertainment and even earning a living. But don't forget the great outdoors.

7. Work deliberately.

By working deliberately, Thoreau meant "I make my own time. I make my own terms."[11] Thoreau was clear what he was after: autonomy. If he lived within his means, he would never have to lock himself in to a traditional job that enslaved him with long hours, stressed him, paralyzed him with fear of losing the job, and obligated him to bite his tongue when speaking to management. Thoreau also thought it was nonsensical to require a person to go to work every day if he could do the week's work in a single day.

The work choices and constraints for those who desire to live deliberately are largely a function of one's choices

about consumption. The more debt accrued by acquiring possessions, the less freedom to do what you'd rather be doing. Our autonomy is a function of the choices we make after taking responsibility for the results of our lives.

Notes

[1] Walter Harding, *Henry David Thoreau: A Profile* (New York: Hill and Wang, 1971), xix.

[2] Harding, 332.

[3] Milton Friedman, *A Program for Monetary Stability* (New York: Fordham University Press, 1960), 10.

[4] Henry David Thoreau, "Life without Principle," *The Writings of Henry David Thoreau: Reform Papers* (Princeton: Princeton University Press, 1973), 156.

[5] Thoreau, *The Writings of Henry David Thoreau: Walden* (Princeton: Princeton University Press, 2004), 90.

[6] Thoreau, *Walden*, 9.

[7] Thoreau, *Walden*, 19.

[8] Walter Harding, *Man of Concord* (New York: Holt, Rinehart, and Winston, 1962), 107.

[9] Thoreau, *Walden*, 15, 37.

[10] Henry David Thoreau, *The Correspondence of Henry David Thoreau*, ed. Walter Harding and Carl Bode (New York: New York University Press, 1958), 186.

[11] Henry David Thoreau, *The Writings of Henry David Thoreau: Journal, Volume 1*, ed. Elizabeth Hall Witherell, William L. Howarth, Robert Sattelmeyer, and Thomas Blanding (Princeton: Princeton University Press, 1981), 342.

Charles Theodore Russell: Source of "A Walk to Wachusett"

Robert Young

"To the observer from the top, the whole state lies, spread out like a map." While this passage may seem to originate from Henry David Thoreau's journal, or from his essay "A Walk to Wachusett" (1843), this quote comes from Charles Theodore Russell's book *The History of Princeton*, published in 1838.[1] By comparison, Thoreau's signature line in "A Walk to Wachusett" reads, "Wachusett is in fact, the observatory of the state. There lay Massachusetts, spread out before us in its length and breadth, like a map."[2] The connection between the two is clear, and it is worthy of investigation.

Charles Theodore Russell was born in Princeton, Massachusetts on November 20, 1815, the eldest son of Charles Russell and Persis Hastings. Besides his brother Thomas Hastings, Charles also had a sister Sarah Ann, although she passed away at the age of fifteen. They were of the sixth generation in the Russell family, descendants of the family patriarch David Russell born about 1775.[3] Both Charles and Thomas attended Harvard College where Charles graduated as a member of the Class of 1837. Another member of that class was none other than Henry David Thoreau. There is little doubt that Thoreau "was closely acquainted with Russell" and that they "often exchanged volleys at the debating club." In the class book, it is reported that Russell "once burst into Thoreau's dorm to harass him and a newly arrived Concord freshman because of their town pride."[4]

As this anecdote suggests, both Russell and Thoreau were interested in the history of their respective towns. For his part, in 1838 Russell took it upon himself to compile a history of Princeton that was subtitled "A Sketch of the Present Religious Controversy in that Place." Though concentrating heavily upon the beginnings of the town and its ecclesiastical history, he nonetheless included a section on the "scenery" of the countryside. Therein, he wrote of the hills, their natural beauty, and—of course—"the *Wachusett*."[5] It is as beautiful a written review of the mountain as one might find, and it resonates with the vision and the depth of natural beauty still in residence on the mountain.

The writing styles of Russell and Thoreau are quite similar. Specifically, in their writings about Mount Wachusett, their words are not only similar, but, in some cases, identical. Timothy Dwight, in 1821, was the first to describe the shape of the mountain as conical when he describes it as "a single eminence of an obtuse, conical figure."[6] While this description might be accurate, it is also passive and without energy. Russell, on the other hand, breathes life into the conical shape by creating an anthropomorphic entity that must have resonated with the poetic mind of Thoreau. For Russell, "The mountain rears its conical head 1900 feet higher."[7] In "Wachusett," Thoreau polishes this image further in a four-line, unnamed poem; he deletes the depiction as a conical shape while retaining Russell's image of the "rearing" head of the mountain:

> Not unconcerned Wachusett rears his head
> Above the field, so late from nature won,
> With patient brow reserved, as one who read
> New annals in the history of man.[8]

The summit experiences of Russell and Thoreau also indicate Thoreau's indebtedness to his classmate. Russell sets the scene, and his words are simple and to the point: "To the observer from the top, the whole state lies spread out like a map."[9]

Photographer: Herbert Gleason, from *The Writings of Henry David Thoreau* (Houghton Mifflin, 1906).

But special I remember thee, / Wachusett, who like me / Standest alone without society.

A Walk to Wachusett

Thoreau reworks those words for dramatic effect by splitting them and forming two sentences—the first of which is the powerful signature statement. A well written but secondary statement follows to complete Russell's thought: "Wachusett is, in fact, the observatory of the state. There lay Massachusetts, spread out before us in its length and breadth, like a map."[10] These may be Thoreau's words, but the thought is clearly that of Russell.

From his summit observatory, Russell surveys the landscape and guides the reader through a detailed tour of the state. From one end to the other, with specific mention of a number of notable landmarks, he is clearly the expedition leader. In fact, this piece of writing by Russell is perhaps his finest effort. He notes that "[o]n one hand, is visible the harbor, distant, in the nearest point, forty-eight miles. On the other, the Monadnock is seen rearing its bald and broken summit to the clouds, while the distant Hoosick [sic] and Green mountains fade away in the distance."[11] Viewing the lands of the Commonwealth from Wachusett as a circumferential picture, as Russell does here, would have attracted Thoreau, and he might very well have used that image in an independent report. But the landmarks Thoreau will mention are not his; he cites the identical sights and the same horizon as Russell:

> There was the level horizon, which told of the *sea* on the east and south, the well known hills of New Hampshire on the north and the misty summits of the *Hoosac and Green Mountains* . . . blue and unsubstantial. . . . But *Monadnock*, rearing its masculine front in the northwest, is the grandest feature.[12]

These links are beyond mere coincidence. While Thoreau did not accompany Russell to the summit in 1838, it is obvious he read him before 1843.

It is unfortunate that Thoreau did not give credit to Russell, but it is also well known that he frequently neglected to give credit to his sources, as Walter Harding and Michael Meyer have argued.[13] Robert Sattelmeyer even suggests that this habit was not without purpose; Thoreau borrows without attribution "in order to preserve the bloom of originality in his works."[14] To be fair, it was not likely an intentional slight of his ex-classmate or one in which Thoreau, with full intent to deceive, crafted a "new thought" from Russell's contribution. The ethics of writing was simply not a subject to which people gave as much consideration in the nineteenth century as we do today. In fact, there are other examples in "A Walk to Wachusett" in which Thoreau uses the words or concepts of others yet fails to indicate the source.[15] In any case, we now know that, beyond writing "a mere hasty sketch" of his town, Russell must be credited with a significant mark on the heritage of American literature.[16] But let the evidence also state, very clearly and with no malfeasance toward Russell and others who preceded Thoreau to Wachusett, that only Thoreau could mold those source words and thoughts into such lasting prose.

Notes

1 Charles Theodore Russell, *The History of Princeton, Worcester County, Massachusetts, From Its First Settlement* (Boston: Henry P. Lewis, 1838), 27.

2 Henry David Thoreau, *The Writings of Henry David Thoreau: Excursions*, ed. Joseph Moldenhauer (Princeton: Princeton University Press, 2007), 41.

3 J. Brooks, Descendents of David Russell. 2001–2003. [cited December 15, 2006]. <http://noddebo.com/russell.htm>.

4 Kenneth Walter Cameron, *Thoreau and His Harvard Classmates* (Hartford: Transcendental Books, 1965), 85.

5 Russell, 27.

6 Timothy Dwight, *Travels; in New England and New York* (New Haven: Timothy Dwight Pub., 1821), 262.

7 Russell, 27.

8 Thoreau, 39.

9 Russell, 27.

10 Thoreau, 41.

11 Russell, 27.

12 Thoreau 41–42. Emphasis added to show identical features of landscape mentioned by Thoreau.

13 Walter Harding and Michael Meyer, *The New Thoreau Handbook* (New York: New York University Press, 1980), 112.

14 Robert Sattelmeyer, *Thoreau's Reading: A Study in Intellectual History with Bibliographical Catalogue* (Princeton: Princeton University Press, 1988), xi.

15 For example, while Thoreau did use quotation marks around the words of Edward Johnson: "the sun casts such a reflecting heat from the sweet fern" (35), he did not provide Johnson's name. Nor did he give credit to Thomas Thomson for his anecdote of the Swedish Inn (36).

16 Russell, "Preface."

Abstracts for the Thoreau Society Sessions

American Literature Association
San Francisco, May 27, 2010

Session I: "Transcendental Times and Places"

1) "'I don't think much of Concord woods': Caroline Healey Dall, Concord, and the Concordians"

Helen R. Deese, Massachusetts Historical Society.

Caroline Healey Dall, like certain other members of the Transcendentalist circle, found in the city her true milieu and in the societal problems that life in the city made inescapable her arena for reform. All too infrequently did she find Emerson roused, as he was at the beginning of the Civil War, to what she called a "material" sympathy, and she saw Bronson Alcott as too much the "pure Idealist" and not enough the practical provider for his family. Dall admired Thoreau most not for his admittedly "beautiful" natural descriptions or his excursions into the spirit land or his philosophy, but for his throwing himself into the midst of the roiling, stewing, fermenting center of antebellum American society with a rousing, sensational speech on John Brown in Boston. Hence Dall's mixed response to Concord and the Concordians, despite her deep admiration of them (Emerson, in particular) and despite her great intellectual debt to them.

2) "'I must not only speak the truth, but live it': Transcendentalism and Women's Conversations"

Noelle Baker, Independent Scholar.

The lives and writings of women such as the Rhode Island essayist and coterie writer Rhoda Mardenbrough Newcomb (1791–1865), the New York poet and salonnière Anne Charlotte Lynch

Botta (1815–1891), and the Massachusetts author and free love advocate Angela Fiducia Tilton Heywood (1840–1935) reflect the diverse waysin which eighteenth- and nineteenth-century women promoted dialogic self-culture through coterie manuscript circulation and collaborative rhetorical practices, a rich, transAtlantic women's tradition that offers intriguing contexts for studies of the scope, impact, and varieties of Transcendentalist experience.

Newcomb, Botta, and Heywood have not been considered Transcendentalists in the traditional sense, and their selective participation in its forms of collaborative discourse and evolutionary models of truth—rather than the formal movement itself—suggests that accepted conventions of feminine self-cultivation both complemented and radically extended standard assumptions about the participants in and objectives of Transcendentalism, even as they prolonged its life as a literary and social phenomenon. Importantly, for these women, the dialogue between gendered rhetorical practices and Transcendentalist thinking fostered circulating coterie manuscripts, literary and social criticism, and political action in defense of the rights of women and workers. Indeed, by the turn of the twentieth century and armed with the power of women's words, Angela Heywood transformed the higher law, intuitive reason, and the Over Soul into a feminist authority; in her writings, she invests central Transcendentalist concepts with the ethical and spiritual agency to sanction birth control, celebrate women's sexual pleasure, and decimate a marriage institution that Heywood regarded as a legalistic form of enslavement.

3) "'As Many Trees About You as are in Your Own Woods': Transcendentalism in New Bedford"

Elizabeth Addison, Western Carolina University.

Readers of nineteenth-century American literature know New Bedford as the place where escaped slave Frederick Douglass ended up and as the place where Ishmael joined the crew of the *Pequod* to hunt the white whale Moby-Dick. We know Concord as the place where Emerson gathered groups of Transcendentalists and Thoreau built a cabin at Walden Pond. Yet New Bedford, too, perhaps because of the strong Quaker presence in the whaling families, was a site of Transcendentalism. Emerson is the primary connector: his early ministry there at the First Congregational Church introduced him to former Quakers whose liberal views were very close to Transcendentalism, they too believing that each person contained the divine. He became friends with Benjamin Rodman, who had gone to jail as a matter of conscience many years before Thoreau's more famous but much less intense experience of that type, and who wrote to change an oppressive law as well as to reform the prison system and other abuses. He and Emerson exchanged many letters covering everything from what they should plant to the ironies of Brook Farm and the Civil War. Ben's brother, Samuel Rodman, a pillar of the Friends Meeting and numerous community institutions, kept a diary that details the deep social involvement of the Rotch-Rodman clan and the many reform elements in the community. A major avenue of communication and activity was the popular New Bedford Lyceum, where several Transcendentalists mingled with prominent New Bedford citizens as they spoke on equal rights and reforms. In addition, Henry Thoreau and Margaret Fuller became close friends with, respectively, Daniel Ricketson and Eliza Rotch Farrar. Farrar, in fact, attended Fuller's Conversations and was Fuller's frequent hostess in her home.

Session II: "Teaching by Building Thoreau's Cabin: A Round Table Discussion"

Stephanie Adams and Ian Marshall, Penn State University, Altoona, reported on the effort to build a Thoreau cabin replica at Penn State Altoona as part of an Environmental Studies Senior Seminar. Stephanie, a student in the class, reported that the class set forth with a Thoreauvian ideal in mind: that students "should not *play* life, or *study* it merely . . . but earnestly *live* it from beginning to end." Unfortunately, the class ran into permitting problems and was unable to proceed with the cabin building. Instead, the students turned their attention to the forest where the cabin was to be situated and completed other projects, such as building trails and an outdoor classroom, writing a proposal for the establishment of a low ropes course, setting up a geocaching course, and conducting a tree survey, a biodiversity inventory, an ecological assessment, and an environmental history of the forest. Stephanie noted that Thoreau would have approved of their shift in attention from the human artifact (the cabin) to the land itself.

Ian, the professor for the senior seminar, took a satiric approach, presenting ironic "Notes from Henry Thoreau's Journal, 21st-Century Edition." In this updated version, poor Henry's attempts to live a life of simplicity and independence are thwarted by the bureaucratic-powers-that-be, with the cabin-building project brought to an impasse over concerns about building in a flood plain and the need for building permits, zoning permits, work permits, an environmental impact statement, and the successful completion of a safety workshop before being permitted to work with "striking tools" such as a hammer. In the end, modern-day Henry concludes that trying to live a life of simplicity and independence is just too darn complicated.

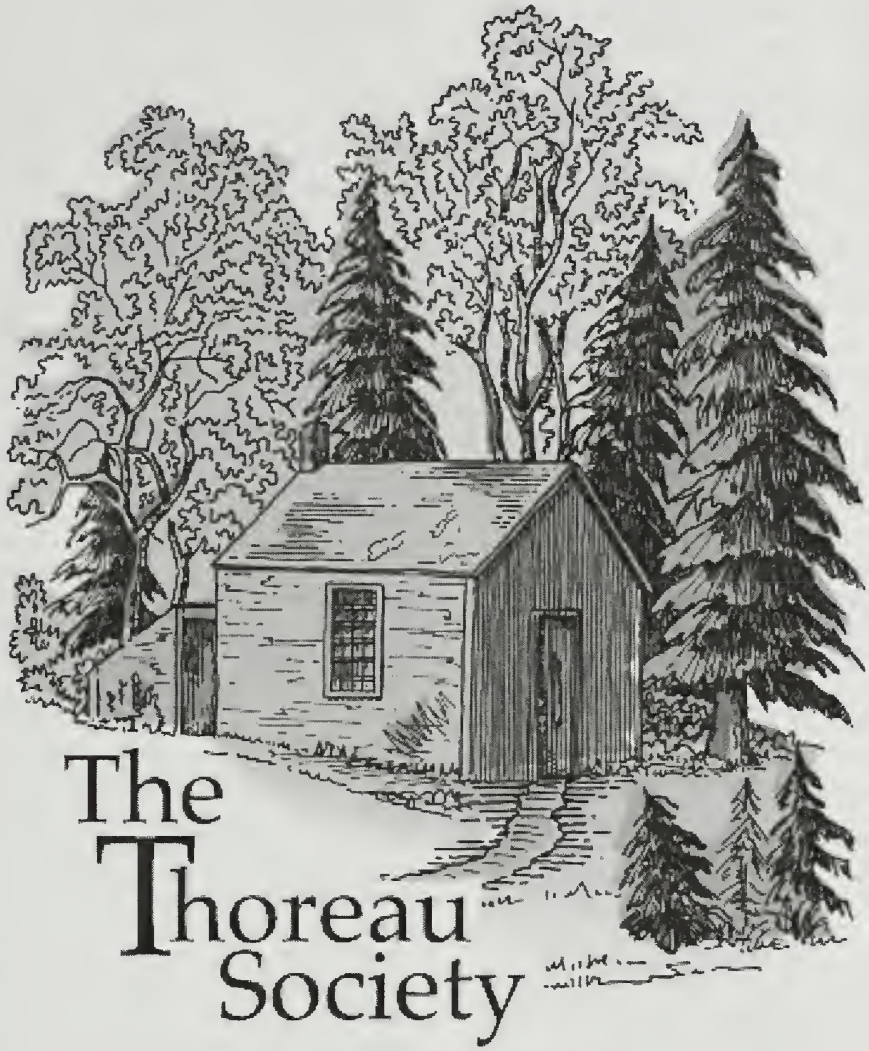
Morning Mist at Walden

For John Caffrey

J. Walter Brain

A sleeve of mist sweeps in
Hoarding sky, pond, and wood
In its seamless gray fold,
Air and water no longer asunder,
Nor thought or will apart from its hold.
The searching mist dissolves
Every resistance in flesh and soul,
But the reflection of a string of ducks
In skimming flight, the glassy glimpse
Betraying realms of air and water;
The ducks' advent's reflective spell
Shimmering still in the mind's well.

Founded in 1941, The Thoreau Society, Inc. is the oldest and largest organization devoted to an American author.



Thank you for your membership support!

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Henry David Thoreau
Maxham daguerreotype, 1856
Thoreau Society Collections
at the Thoreau Institute
at Walden Woods

Established in 1941, The Thoreau Society is the oldest and largest organization devoted to an American author. The Society has long contributed to the dissemination of knowledge about Thoreau by collecting books, manuscripts, and artifacts relating to Thoreau and his contemporaries, by encouraging the use of its collections, and by publishing articles in two Society periodicals: ***The Thoreau Society Bulletin*** and ***The Concord Saunterer: A Journal of Thoreau Studies***.

Through an annual gathering in Concord, and through sessions devoted to Thoreau at the Modern Language Association's annual convention and the American Literature Association's annual conference, the Thoreau Society provides opportunities for all those interested in Thoreau – dedicated readers and followers, as well as the leading scholars in the field – to gather and share their knowledge of Thoreau and his times.

The Thoreau Society archives are housed at the Thoreau Institute's Henley Library in Lincoln, Massachusetts. This repository includes the collections of Walter Harding and Raymond Adams, two of the foremost authorities on Thoreau and founders of the Thoreau Society; and those of Roland Robbins, who uncovered Thoreau's Walden house site.

Thoreau Society members represent a wide range of professions, interests, and hometowns across the United States and around the world. They are connected by the conviction that Henry Thoreau had important things to say and crucial questions to ask that are just as significant in our time as in his. Our list of past Society presidents is a sampling of the kinds of people who have been attracted to Thoreau's writings and philosophies. Through its programs, publications and projects, the Thoreau Society is committed to exploring Thoreau's observations on living with self, society and nature, and encouraging people to think about how they live their own lives.

Mission:

The Thoreau Society exists to stimulate interest in and foster education about Thoreau's life, works, legacy and his place in his world and in ours, challenging all to live a deliberate, considered life.

Vision

The Thoreau Society keeps Thoreau's writings and ideas alive across time and across generations.

Organizational Goals:

- To encourage research on Thoreau's life and works and to act as a repository for Thoreau-related materials
- To educate the public about Thoreau's ideas and their application to contemporary life
- To preserve Thoreau's legacy and advocate for the preservation of Thoreau country

Friends of Walden Pond:

In 2001, The Thoreau Society was designated the official Friends group, supporting the visitor services, conservation projects and park operations at Walden Pond State Reservation, site of Henry David Thoreau's experiment in living deliberately (1845-1847) and inspiration for his classic work, *Walden* (1854).

Elections Nominations

If you wish to nominate someone for a position on The Thoreau Society Board of Directors, please send the name and contact information of that person, plus your rationale for making the nomination to Kevin Van Anglen:

Email: Vananglenkp@aol.com

Mail: 341 Virginia Road
Concord, MA 01742

Please be sure that you have discussed the nomination with the nominee, that the person is a member of The Thoreau Society, and that the person is willing to serve.

All nominations must be postmarked by April 18, 2011.

Members of the Committee on Nomination and Elections do not have a term limit but must be elected each year. The current members of the committee are Rochelle Johnson, C. David Luther, and Gary Scharnhorst.

Nominations

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Thoreau Society Bulletin

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Katie Love and David Parham, Furman University, presented a slide show documenting the building of a replica of Thoreau's cabin at Furman, under the leadership of instructor David Bernady, using the cabin kit and lots of student energy and enthusiasm. Now completed, the cabin, situated attractively on a campus green space, will provide a focus for environmental education.

Victor Lesniewski, Georgia Institute of Technology, reported on a quite different attempt to build a cabin replica: "For the 'Thoreau's House' course presented by the Georgia Tech Honors program in Fall 2009, Dr. Hugh Crawford took an approach that not only allowed for a greater understanding of the experience in *Walden* apart from a reading of the text, but also challenged traditional notions of intellectualism and knowledge. Using only 19th century woodworking tools and techniques, we constructed the timber frame of the house from *Walden* as Thoreau would have done it; we started by felling the trees with axes and progressed to squaring our timbers by adze and broad axe, to cutting joints with saws, chisels, and wooden mallets. Beyond the novelty of using old tools and the engaging dynamic of a retrofitted problem-based learning course, we were searching for a greater understanding of Thoreau's experience at Walden and of knowledge embodied in practices and processes. By pairing Thoreau's house with studies on embodied knowledge and tool-being, we made the case that one can gain a perspective on the world and on *Walden* through material practices."

2011 Awards Announcements

The Emerson Society announces four awards for projects that foster appreciation for Emerson.

Graduate Student Paper Award

Provides up to $750 of travel support to present a paper on an Emerson Society panel at the American Literature Association Annual Conference (May 2011) or the Thoreau Society Annual Gathering (July 2011). Please submit a 300-word abstract by December 20, 2010 to Susan Dunston at sdunston@nmt.edu and indicate your desire for consideration.

Research Grant

Provides up to $500 to support scholarly work on Emerson. Preference given to junior scholars and graduate students. Submit a 1-2-page project proposal, including a description of expenses, by March 1, 2011.

Pedagogy or Community Project Award

Provides up to $500 to support projects designed to bring Emerson to a non-academic audience. Submit a 1-2-page project proposal, including a description of expenses, by March 1, 2011.

Subvention Award

Provides up to $500 to support costs attending the publication of a scholarly book or article on Emerson and his circle. Submit a 1-2-page proposal, including an abstract of the forthcoming work and a description of publication expenses, by March 1, 2011.

Send Research, Pedagogy/Community, and Subvention proposals to: Jessie Bray (brayjn@etsu.edu) and Daniel Malachuk (ds-malachuk@wiu.edu)

Award recipients must become members of the Society; membership applications are available at http://www.emersonsociety.org

CFPs for The Thoreau Society
2011 ALA (Boston) and 2012 MLA (Seattle)

1. Proposal for a Session Sponsored by The Thoreau Society American Literature Association Boston, May 26–29, 2011 Kristen Case and Rochelle Johnson, Organizers

Reading Transcendentalism after Cavell: Anticipating the Fortieth Anniversary of *The Senses of Walden* (1972)
We invite proposals considering how Stanley Cavell's work remains relevant to scholarship of American Transcendentalism. In what ways does Cavell's work remain essential to our understandings of Thoreau, Emerson, or their contemporaries? How have the "senses" of Walden—and of *Walden*—changed, and how might they remain the same? Among other topics, presentations might consider the ways in which contemporary scholars of Transcendentalism and its legacy embrace, develop, diverge from, or otherwise complicate Cavell's significant contributions to studies of the period. Please send queries or one-page abstracts (for an 18-minute presentation) by January 1, 2011 to kristen.case@maine.edu. This panel is sponsored by The Thoreau Society.

2. Proposal for a Session Sponsored by The Thoreau Society American Literature Association Boston, May 26-29, 2011 Kristen Case and Rochelle Johnson, Organizers

Teaching Thoreau's "Wildness" in the Classroom: A Roundtable Discussion
While Thoreau famously insisted that "in Wildness is the preservation of the world," contemporary writers on the environment have problematized the concept of wilderness. Indeed, one need not look further than the titles of William Cronon's essay "The Trouble with Wilderness" or Andrew Morton's book *Ecology Without Nature* to notice the centrality of questions about representing the wild to ecocritical discourse. These and other texts lead us to ask, does the notion of the wild reinscribe an ultimately harmful distinction between human and non-human? How does the idea of nature as a human construction affect our understanding of real environmental devastation, like that brought about by the recent BP oil spill? This roundtable discussion will ask what role these and related questions play in approaches to teaching Thoreau. Please send queries or one-page abstracts (for a 5- to 8-minute presentation) by January 1, 2011 to kristen.case@maine.edu This panel is sponsored by The Thoreau Society.

3. Proposal for a Session Sponsored by The Thoreau Society Modern Language Association Annual Convention, Seattle, January 5-8, 2012 Kristen Case and Rochelle Johnson, Organizers

Encounters with Race in the Age of American Transcendentalism

In the twenty-first century, we have come to understand "race" as a culturally constructed concept that itself perpetuates racism. We invite papers that explore any aspect of how writers in and around Concord in the mid-nineteenth century were exploring the limits, challenges, and social implications of race. How did "race" function for the American Transcendentalists and their contemporaries? How were other writers of the same period exploring race in their work? How did understandings of race frame discussions of Native American cultural disruption, slavery or abolition, or immigrant minorities? We welcome abstracts pertaining to these or other relevant questions. Although this panel is sponsored by The Thoreau Society, we also welcome papers addressing his contemporaries. Please send queries or one-page abstracts (for an 18-minute presentation) by March 1, 2011 to rjohnson@collegeofidaho.edu.

Additions to the Thoreau Bibliography

Robert N. Hudspeth

Beck, Janet Kemper. *Creating the John Brown Legend: Emerson, Thoreau, Douglass, Child and Higginson in Defense of the Raid on Harpers Ferry.* Reviewed by Galin Berrier in *The Annals of Iowa* 69, No. 3 (Summer 2010): 343–344.

Blankston, Carl L. III. "Thoreau's Case for Political Disengagement." *Modern Age* 52, No. 1 (Winter 2010): 6–13.

Bray, Jessie N. "'A More Perfect Indian Wisdom': Transcultural Exchange in the Writings of Henry D. Thoreau." 2010. University of South Carolina. PhD dissertation. 238p. "[R]adically re-envisions the work of Henry D. Thoreau while also examining additional nineteenth-century authors to investigate the relationship between cultural performance, exploration, and literature in the United States during the antebellum period. In a nation simultaneously freeing itself from colonial influence yet perpetuating similar nationalistic tendencies in order to territorialize the uncharted West, revolutionary authors such as Herman Melville, Susan Fenimore Cooper and Margaret Fuller construct narratives that overturn hegemonic paradigms and participate in a culture of dissent that reconceives U.S. American identity in a cosmopolitan sense. Henry D. Thoreau functions as a central figure in this culture of dissent because he most effectively transcends the cultural paradigms of oppression holistically, calibrating his sense of ethical rectitude via sympathy with his human and non-human neighbors."

Brown, James Patrick. "The Troubled Ocean: Charity, Sentiment, and Thoreau's Global Consciousness in *Cape Cod*." *The Concord Saunterer: A Journal of Thoreau Studies* n.s. 17 (2009): 1–26.

Caffrey, John. "Walter Scott Publishers: Ernest Rhys, Will H. Dircks, and Thoreau." *Thoreau Society Bulletin* No. 271 (Summer 2010): 7–9.

Case, Kristen. "Henry Thoreau, Charles Olson and the Poetics of Place." *The Concord Saunterer: A Journal of Thoreau Studies* n.s. 17 (2009): 44–72.

Chura, Patrick. *Thoreau the Land Surveyor*. Gainesville, Fla.: University Press of Florida, 2010. 224p. hardcover (ISBN 0813034930), $34.95.

Curran, Julianne. "Constituting Community: Expanding Perceptions of Community in Rawling's 'Cross Creek' and Thoreau's *Walden*." 2010. Florida Atlantic University. MA thesis. 94p.

Davis, Theo. "'Just Apply a Weight': Thoreau and the Aesthetics of Ornament." *ELH* 77, No. 3 (2010): 561–587.

DeRewal, Tiffany. "Monstrous Undercurrents: Transformative Intertextuality in 'Arthur Gordon Pym,' *Moby-Dick*, and *Cape Cod*." 2010. Villanova University. MA thesis. 128p.

French, Allen. *Historic Concord and the Lexington Fight*. Ed. Leslie Perrin Wilson. Concord, Mass.: Friends of the Concord Free Public Library, 2010. 180 p. papercover. (ISBN 978-0-615-37266-2), $16.95. New edition of French's work with an extensive guidebook added by Wilson, accompanied by many photographs and maps from the Library's William Munroe Special Collections. Thoreau figures prominently.

Friedrich, Paul. *The Gita within* Walden. Reviewed by Bette Aschaffenburg in *Thoreau Society Bulletin* No. 271 (Summer 2010): 4–5.

Greenwood, Willard P. "Walden Pond's Mystery Trout." *The American Fly Fisher: Journal of the American Museum of Fly Fishing* 36 No. 4 (Fall 2010): 10–15.

Heinrich, Bernd. "In the Footsteps of Thoreau." *Down East* 57, No. 2 (September 2010): 86–93.

Houston, Horace King, Jr. "Catalyst for Antebellum Conflict: The Fugitive Slave Law of 1850." 2009. PhD dissertation. Memphis State University. 842p. "This study explores the role of the Fugitive Slave Law of 1850 as a catalyst for antebellum conflict through an examination of the lives and works of a number of its most prominent supporters and opponents. Sharply contrasting interpretations of the *Bible*, the Declaration of Independence, and the U.S. Constitution characterized virtually all the disputes involved. Public debate over the new law was inextricably intertwined with the larger national debate over slavery. The Fugitive Slave Law and the South's "Peculiar Institution" were always intimately related with regard to both their justification and their condemnation. . . . Primarily this study emphasizes the nature and development of the opposition expressed by five towering figures. The most famous African American of the nineteenth century, Frederick Douglass, was a former fugitive slave who became a celebrated speaker, author, and editor. The best-selling American novelist, Harriet Beecher Stowe, wrote *Uncle Tom's Cabin* specifically in response to the new statute. Ralph Waldo Emerson, Henry David Thoreau, and

Theodore Parker personified the Transcendentalist campaign against the Fugitive Slave Law of 1850."

Hughes, Thomas Michael. "Beyond Political Obligation: Reconceptualizing the Individual's Relationship to Political Institutions." 2009. PhD dissertation. University of California, Santa Barbara. 235p. "This project explicitly abandons the language of political obligation, and presents an understanding political institutions that are not obligatory. I begin by reviewing the recent defenses of political obligation, and show that none consider all of the relevant critiques that have been used to reject the political obligation narrative. After the inadequacy of the current formulations has been shown, I return to the early modern writings on political obligation to consider the political relations of individuals who had no political obligations: foreigners. Once it has been shown that social cooperation with foreigners is possible without political obligations, I utilize Thoreau to show how citizens might behave as foreigners, through his formulation of sojourning. While the relations of foreigners and sojourners do much to explain social cooperation without political obligation, there remains a need to reconceptualize the law."

Johns, Kevin. "A Sphere by Oneself: Hawthorne and Self-reliance." 2010. State University of New York at Stony Brook. MA thesis. 38 p.

Leff, David K. *Deep Travel: In Thoreau's Wake on the Concord and Merrimack*. Reviewed by Stephen Hahn in *Thoreau Society Bulletin* No. 271 (Summer 2010): 12–13.

Lysaker, John T. and William Rossi, eds. *Emerson and Thoreau: Figures of Friendship*. Reviewed by P. J. Ferlazzo in *Choice* (September 2010): 86.

Malachuk, Daniel S. "Thoreau and the Higher Uses of Nature," in *Literature, Writing, and the Natural World*. Ed. James Guignard and T. P. Murphy. Newcastle upon Tyne: Cambridge Scholars Publishing, 2009. 230p. hardcover (ISBN 1443813818), $59.99. Pp. 14–32.

Mariotti, Shannon. *Thoreau's Democratic Withdrawal: Alienation, Participation, and Modernity*. Reviewed by P. J. Ferlazzo in *Choice* (June 2010): 1922.

Mayer, Nancy. "Hunting the Human Animal: The Art of Ethical Perception in 'Higher Laws.'" *The Concord Saunterer: A Journal of Thoreau Studies* n.s. 17 (2009): 27–43.

McCurdy, Michael. *Walden Then & Now: An Alphabetical Tour of Henry David Thoreau's Pond*. Reviewed by Frances E. Millhouser in *School Library Journal* 56, No. 9 (2010): 175 and by Hazel Rochman in *Booklist* 107, No. 1 (2010): 91. Reviewed also in *Kirkus Reviews* 78, No. 12 (2010): 570.

McKenzie, Jonathan. "Thoreau's Politics: Privatism and the Affirmation of Life." 2009. PhD dissertation. Purdue University. 161p. "Thoreau's politics has [sic] undergone a reconstructive surgery in recent years, aligning the American thinker with the liberal model of individual rights and responsibilities. Thoreau's philosophy, however, betrays that characterization at nearly every turn. This project examines Thoreau's politics as the expression of privatism, a vitalist philosophy of political detachment consisting of two interrelated moves: (1) a critique of the mass society and its ethical programs, and (2) a subsequent reconstruction of individualism focusing on indifference, reflective simplification, valuative empiricism, and an appreciation of finitude."

Meola, Frank M. "City Gardens: Thoreau in New York." *Michigan Quarterly Review* 49, No. 3 (Summer 2010): 450–460.

Milneil, Christian. "Hundred Mile Wilderness." *Maine Magazine* (September 2010).

Minick, Jim. "Picking with Henry." *Thoreau Society Bulletin* No. 271 (Summer 2010): 1–3.

Myerson, Joel, Sandra Harbert Petrulionis and Laura Dassow Walls, eds. *The Oxford Handbook of Transcendentalism*. Reviewed by Randall Conrad in *Thoreau Society Bulletin* No. 271 (Summer 2010): 5–7. "Challenging or refining the bulk of now-conventional wisdom," the book "is certain to open future paths of intellectual progress."

Niemi, Adrian. "Thank You, Miss Korpy." *Thoreau Society Bulletin* No. 271 (Summer 2010): 3–4.

Nuckols, Gregory Thomas. "On Nature and the Psyche: The Psychological and Spiritual Significance of Nature-based Numinous Experiences." 2010. PhD dissertation. Pacifica Graduate Institute. 295p. "This study is an investigation of a specific type of spiritual or mystical experience occurring in nature. Experiences in nature are considered to be numinous if they have the feeling qualities, identified by Otto (1917/1950), of mystery, uncanny dread, or fascination. The primary data for this study are written accounts of nature-based numinous experiences found in the published works of Henry David Thoreau, John Muir, Richard Jefferies, Sigurd Olson, and Annie Dillard."

Painter, Nell Irvin. *The History of White People*. New York: W. W. Norton and Company, 2010. 496p. hardcover (ISBN 0393049345), $27.95. Although Painter does not discuss Thoreau, she does devote a couple of chapters to Emerson, describing him as "the philosopher king of American white race theory" (151). Her discussion of Anglo-Saxonist racism is pertinent to both Emerson and Thoreau. Emerson scholars might want to respond to her unflattering portrayal of Emerson's views on race.

Parker, Kelly A. "Takin' It to the Streets: Hare and Madden on Civil Disobedience." *Transactions of the Charles S. Peirce Society* 46, No. 1 (2010): 35–40.

Plourde, Bruce. "Thoreau's Wooded Polis: Boundaries in *The Maine Woods*," in *Literature, Writing, and the Natural World*. Ed. James Guignard and T. P. Murphy. Newcastle upon Tyne: Cambridge Scholars Publishing, 2009. 230p. hardcover (ISBN 1443813818), $59.99. Pp. 33–47.

Prokosch, Mike. "Penobscot Men." *Maine History* 45, No. 2 (June 2010): 123–150.

Raymond, David B. "Henry David Thoreau and the American Work Ethic." *The Concord Saunterer: A Journal of Thoreau Studies* n.s. 17 (2009): 137–156.

Robinson, David M. "Emerson, Thoreau, Fuller, and Transcendentalism. In *American Literary Scholarship: An Annual 2008*. Ed. David J. Nordloh. Durham, N.C.: Duke University Press, 2010. 596p. hardcover (ISBN 00659142), $60.00. Pp. 3–28. Annual survey of scholarship. The indispensable starting place for work on Thoreau and his contemporaries.

Scharnhorst, Gary. "'The Most Dismal Fraud of the New England Transcendental Group': Julian Hawthorne on Thoreau." *The Concord Saunterer: A Journal of Thoreau Studies* n.s. 17 (2009): 125–136.

Stark, Peter. *The Last Empty Places: A Past and Present Journey*

Through the Blank Spots on the American Map. New York: Ballantine Books, 2010. 352p. Hardcover: (ISBN 0345495373). $26.00.

Stowe, William W. "Transcendental Vacations: Thoreau and Emerson in the Wilderness." *New England Quarterly* 83, No. 3 (September 2010): 482–507.

Sweet, Timothy. "Projecting Early American Environmental Writing." *American Literary History* 22, No. 2 (2010): 419–431.

Tharaud, Barry. "Being and Transcendence in Thoreau and Heidegger." *Journal of American Culture and Literature* (1995–1996): 37–56.

Thorson, Robert M. *Beyond Walden: The Hidden History of America's Kettle Lakes and Ponds*. Reviewed by J. Walter Brain in *Thoreau Society Bulletin* No. 271 (Summer 2010): 11–12.

Thurston, Michael. "On *Cape Cod*." *Massachusetts Review* 51, No. 2 (Summer 2010): 261–275.

Uechi, Naomi. "Evolving Transcendentalism: Thoreauvian Simplicity in Frank Lloyd Wright's Taliesin and Contemporary Ecological Architecture." *The Concord Saunterer: A Journal of Thoreau Studies* n.s. 17 (2009): 73–98.

———. "Frank Lloyd Wright's Transcendentalist Evolution." 2009. PhD dissertation. Indiana University. 273 p. "Focusing on the works of Frank Lloyd Wright as well as those of Frank Furness and Louis Sullivan, this dissertation demonstrates how Transcendentalism has played a significant role in American architecture. Specifically, it examines how Wright embodied the key Transcendentalist concepts of nature, American identity, and Universalism put forward by Ralph Waldo Emerson, Henry David Thoreau, and Walt Whitman. This examination reveals that Transcendentalism has continued to evolve and still contributes to the improvement of society."

Werner, Brett Alan. "Pragmatic Ecocriticism and Equipments for Living." 2010. PhD dissertation. University of Minnesota. 226p. "Over the last two centuries, books by American nature writers such as Henry David Thoreau, Aldo Leopold, and John Muir have shaped individual behavior, inspired the creation of environmental organizations, and influenced public policy. Ecocritical scholars have shown how such texts encourage non-anthropocentric values and awareness of nature. Yet these classics of environmental literature, and subsequent ecocritical scholarship, have unintentionally promoted absolutist views of nature that entrench environmental conflicts and shut down communication, a problem rhetorical scholars call 'ecospeak.' In this dissertation I examine how writers might overcome ecospeak. I not only argue for alternative environmental narratives, but also propose a new approach to reading all environmental texts. I call this approach 'pragmatic ecocriticism.'"

Winslow, Richard E. III. "'How Lovely!' Canoeing Maine's Grand Lake Matagamon." *Messing About in Boats* 28, No. 3 (July 2010): 10–14. An account (with pictures) of the author's 2009 trip through part of Thoreau's Maine country.

Young, Malcolm Clemens. *The Spiritual Journal of Henry David Thoreau*. Reviewed by D. D. Kummings in *Choice* (May 2010): 1691.

Zebuhr, Laura. "Sounding Walden." *Mosaic: A Journal for the Interdisciplinary Study of Literature* 43, No. 3 (2010): 35–50.

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We are indebted to the following individuals for information used in this *Bulletin*: Richard Schneider, Jym St. Pierre, Leslie Perrin Wilson, and Richard Winslow III. Please keep your editor informed of items not yet added and new items as they appear.

To Be or Not to Be . . . Henry

Corinne H. Smith

Visitors who come to Walden Pond on select Saturday afternoons are surprised when they approach the open door of the Thoreau house replica near the parking lot. Sitting at the desk is Henry David himself, dressed in period garb and writing in his journal. He introduces himself, welcomes them into his house, and engages them in conversation. Of course, it is not the real Henry they are chatting with, but Ohio native Richard Smith, who has been portraying Thoreau for more than ten years. What Thoreauvian hasn't imagined what it would be like to truly *be* Henry? Richard knows.

When he graduated with a history degree from the University of Akron in 1985, he never anticipated that living history would become a career. But soon enough, Richard found himself participating in Civil War reenactments and taking on the persona of James Downing, an actual member of Company A of the Fifth Texas Infantry. Richard was also a member of the Society of Longhunters, a group who portrayed Ohio frontiersmen at the time of the American Revolution. As a Longhunter, he was Enoch Schoolcraft, a Loyalist sympathizer adopted by the Shawnees during the French and Indian War. "I was always on the losing side, for some reason," he says. "And now my outsider status continues as a Transcendentalist."

In 1994, Richard took a job at Hale Farm and Village in Bath, Ohio. When the facility developed into a living history interpretive site, Richard helped put together the pilot program and was the first person to do "first person" history at Hale Farm. The setting was the fictional town of Wheatfield Village, Ohio, in 1848. "I was schoolmaster William Brownell," Richard says, "an amalgam [of several actual people] who was a typical New England transplant to Ohio: a Congregationalist who was serious, was unmarried, and was probably a Democrat who supported James Polk for President." He portrayed Brownell for three years. During that time, he immersed himself in learning as much as he could about American life in the 1840s.

Richard credits his meticulous research habits to his mentor Curt Schmidt, who taught him to aim for a high level of authenticity, whether it was through clothing or tools or lifestyle. "In the Longhunters, the year was 1781," Richard

Richard Smith as Henry Thoreau

Photographer: Maria Lewis

explains. "For every piece of gear that we used, we had to find three primary sources that mentioned its presence. If no documentation existed, we didn't use the equipment." That technique served him well in portraying the schoolmaster of a small Ohio town. He began reading the literature of the 1840s, which included the essay "Nature" by Ralph Waldo Emerson.

"I was completely blown away," he remembers. "I couldn't believe I'd gone so long without reading that stuff." Though he had attended Catholic school, Richard was a child of the 1970s and had found personal spiritual connections in Native American and Hindu writings: traditions not too far removed from aspects of Transcendentalism. And reading Emerson led him to Thoreau and to *Walden*. "That was the beginning of the end for me," he admits. "I was doomed."

The more research he did, the more Richard saw Henry Thoreau as a person he could portray. He made several appearances in Ohio coffee shops with "An Evening with Henry David Thoreau." His first visit to Concord, Massachusetts, came in July 1998. Less than a year later, he moved to the area and took a job with the National Park Service. When he met then-Walden Pond park manager Denise Morrissey at a social event, he mentioned his experiences portraying Thoreau. She invited him to give it a shot at the Pond. "I must have done a good job. They keep asking me back," he says. Now he greets park visitors as Thoreau on a regular basis and also meets with school groups upon request. While his conversations include direct quotes from Thoreau's writings, the greater part of Richard's interpretation comes from intuition and his ability to paraphrase Thoreau's basic philosophies.

The biggest challenge of being Henry is dispelling the stereotypes that people have of him. "There are a lot of preconceived notions out there: that Henry was a hermit, he was lazy, he stole pies. I want everyone I meet to leave with some new knowledge about Thoreau, his life, or his work. If I've busted a few myths, I've done my job." Richard credits Thoreau scholar Tom Blanding, Bob Derry (of the National Park Service), and former Thoreau Society director Jayne Gordon with advancing his interpretive career. He also feels honored that such scholars as Joel Myerson, Robert Richardson, and E. O. Wilson have praised his work. Richard admits that "[b]eing Henry has its perks" and notes that he has been able to participate in key events as Thoreau. On July 4, 2004, he gave the "Slavery in Massachusetts" speech in Framingham, while a William Lloyd Garrison portrayer set fire to a copy of the Constitution. In 2006, he read "The Shipwreck" from *Cape Cod* on Cohasset Beach, where the *St. John* wrecked in 1846, then visited the cemetery where its victims were buried. On July 24, 2007, he stepped into a birch bark canoe at the same spot that Thoreau launched from on Moosehead Lake, Maine, exactly 150 years before. Richard has also taken Henry to places the Transcendentalist never visited: an ACLU anti-war rally in New Jersey, where he read "Civil Disobedience;" Gatlinburg, Tennessee, and Houston, Texas, to talk to college students; and Harpers Ferry, West Virginia, to commemorate the 150th anniversary of John Brown's ill-fated raid on the federal arsenal. A precocious eighth grader once asked Richard-as-Thoreau: "Mr. Thoreau, if you knew that 150 years from now there would be a guy in Concord pretending to be you, what would you do?" Without a second's hesitation, Richard answered, "I would tell him to get his own life and leave mine alone." And yet, Richard has no immediate plans to heed his own advice. He would like to portray Thoreau as long as he can and then maybe move on to someone like Ellery Channing, where he could "be really cranky and talk about Henry." To an eventual successor, Richard offers this advice: "You better know your stuff. People come up with obscure quotes and expect you to know where to find them. And every school kid wants to know what 'The Battle of the Ants' means."

(When he's not "being Henry," Richard Smith works part-time in the Shop at Walden Pond.)

Notes & Queries

Kurt A. R. Moellering

I am thrilled to have the opportunity to take on the editor's position at the *Thoreau Society Bulletin*, a publication that has brought Thoreau enthusiasts together for decades. Over the past two years, Leslie Perrin Wilson has managed this journal elegantly while balancing the interests of a diverse readership, and I am grateful for her example. Looking further back, I also hope to honor the efforts of past editors Robert Hudspeth, Bradley Dean, Susie Carlisle, Michael Berger, and Walter Harding who consistently produced a publication that kept the needs of Thoreau Society members at the forefront of their efforts. I thank Michael

Frederick and the Board of Directors for the opportunity to continue in this great tradition of *Bulletin* editors. My goal for the *Bulletin* is to maintain its identity as a publication where Thoreauvians of all stripes can find robust and diverse articles about Henry David, and to provide a place where everyone is comfortable submitting articles and notes of their own. In other words, I will be doing a superb job as editor if you do not notice much of a change at all.

I also will continue publishing images that are relevant to the interests of our readers. With this in mind, I am very pleased to announce a partnership between the *Bulletin* and the Thoreau Institute at Walden Woods. Jeffrey Cramer, curator of The Thoreau Society's holdings at the Thoreau Institute, will be providing images from the Society's archives and from other collections housed at the Institute. I am excited by this relationship and should note that the majority of images in this issue come from these collections.

Although I will keep the print *Bulletin* moving along as before, I am also in the process of establishing on online presence for it. Mike Frederick and I are working to set up a dedicated website for the *Bulletin* and have registered the domain name thoreausocietybulletin.org for this endeavor. Much like the print *Bulletin*, this online version will provide a place for our readers to come together and share anecdotes, news reports, Thoreauvian "sightings," and thoughts about Thoreau. The great difference will be that the online version—a sort of digital Notes and Queries, at least initially—will not require an editor to select which notes get published. Anyone who is a member will be able to post their notes, and, conversely, members will also be able to comment on items posted by others. This type of electronic bulletin board will bring members together more frequently as we share how Thoreau impacts our daily lives. This website should be available around the time the winter issue comes out. I have some other plans for the online version as well, such as providing a comprehensive bibliography of past articles and listing calls for papers. In the meantime, if there is something that you would like to see an electronic *Bulletin* do in particular, please be in touch.

I am grateful to board member Brianne Keith who has taken over from Robert C. Hall as formatting editor. Without her, this issue might very well still be in the mail. Nicholas Chase, a scholar of American Literature and current manager of The Corner Bookstore in Manhattan, has agreed to come aboard as a member of the Editorial Board. I am also pleased, and a bit relieved, to mention that proofreaders Dave Bonney, Ron Hoag, and Bob Hudspeth have agreed to continue in that role.

The interactions of a loyal readership that are represented in these pages originate with Thoreau himself, who speaks to a tremendously diverse cross section of people throughout the world. Our readers are students and scholars, Transcendentalists and teachers, scientists and saunterers. The more you participate in this journal, the more vibrant it is and the better it represents the work of Thoreau himself, who took on a number of different professions in his own life, as Wayne Thomas reminds us in this issue. Leslie Wilson, in her first *Bulletin*, recalled Walter Harding's own introduction to his first *Bulletin* in October, 1941. His words are worth remembering, and I will follow Leslie's example in reminding all of us of them here: "But make it your bulletin. Send us news of things you want to appear in it. If you find a new article or book on Thoreau, send us word and we'll mention it. If there is a research question you can't answer, send it along, and we'll broadcast it. . . . Remember it's your bulletin."

With this spirit, please send along your articles, notes, and suggestions to me at kurt.moellering@thoreausociety.org. I look forward to hearing from you and getting to know you. I hope you enjoy the issue.

§ § §

Thanks to all who contributed to TSB 272. I will not be able to publish all the notes you have given me, or that Leslie Wilson has passed along, but I will keep going through them and publishing as many as I can each issue—yet another reason why an online *Bulletin* would be useful.

J. Walter Brain is a landscape architect-urban designer, an explorer of Thoreau Country, a writer, and a member of the Board of Directors of the Thoreau Society. **Randall Conrad**, an independent scholar in Lexington, Massachusetts, runs an educational website about Thoreau at www.calliope.org, and has contributed essays and reviews to the *Concord Saunterer*, *TSB*, *ATQ*, and other periodicals. **Wayne M. Thomas**, D.B.A., is a sales management consultant and author of the forthcoming *Walden Today: How to Change What You Do Into What You'd Rather Be Doing*. **Robert Young** is a life long manufacturing professional who enjoys year round outdoor activities as well as literature and ham radio (www.airmailpostage.com). Pennsylvania native **Corinne H. Smith** has been a librarian for more than thirty years and now lives just one hour west of Walden Pond.

Howard Papp writes that his commentary on his long "friendship" with Thoreau was published on April 10, 2010 in *The Daily Press* of Ashland, Wisconsin.

The most surprising item I found waiting for me when I took over as editor is a jar of Civil Disobedience Hemp Spread. Sent to us by **Marty Lowell**, this product, which is made from the seeds and not the leaves of the hemp plant, lauds Thoreau on its label as a Wilderness Poet in Society and mentions his opposition to the Mexican-American war.

Clarence Burley shares a page of the UMass Amherst magazine (Winter 2010) that tells of one alumni's experience in the early 1960s when Robert Frost was his substitute teacher. The subject of that day's lesson—Henry David Thoreau of course. Robert Frost lecturing on Henry Thoreau . . . must have been quite a class!

Fittingly, our final note comes from **Ed Schofield** who, shortly before he died, brought to our attention the digital collection of artwork by **Ron Koster**. This collection, "The Wellfleet Penman," details the history of visual images of Thoreau as well as Koster's efforts to produce a color photograph of Thoreau. The end result of this "colorizing" is the first image that you will see if you visit Koster's site: http://www.psymon.com/art/portraits/The_Wellfleet_Penman.html. The image is striking and makes a superb background wallpaper for a computer screen.

§ § §

President's Column

Tom Potter

Thoreau had a thing for wood of any sort, whether as forest and woodlot or the very woodpile from which the people of his time heated their homes. He realized the central role of forest products in the lives of all. He wrote in "*Ktaadn*" that "[t]he very timber and boards and shingles of which our houses are made grew but yesterday in a wilderness where the Indian still hunts and the moose runs wild."

Recently two neighbors down the lane did some serious wood harvesting. The results were the creation of an ugly and barren series of ravines soon to wash away with the first serious torrent. I found myself recalling Thoreau's words from his Journal dated December 3, 1855, "Every larger tree which I knew and admired is being gradually culled out and carried to mill. I miss them as surely and with the same feeling that I do the old inhabitants out of the village street. To me they were something more than timber; to their owners not so." Fortunately Sallie and I over the years have purchased a total of thirty-two acres of hardwood forest that surrounds our cabin where we live amidst the wonders of a woodland fairyland.

As I write these words I look out my nine foot by six foot window into a forest populated with many friends. There are the numerous oak species, White, Red, Black and Shumard; the hickories, Shagbark, Pignut, Mockernut; the beech, maple, sycamore, ash, elm, sumac, and sassafras. In the spring I thrill to watch the blossoms of the Redbud, Dogwood, and Serviceberry unfold. Here live the fox, deer, coyote, and various other mammal friends. Vast numbers of bird species use our woods as home. We have the bald eagle nesting several hundred yards from our cabin. The pileated woodpecker nests each year across the lane in the red oak. The plaintive call of the bluebird reminds us of how it uses the cavities of the forest to raise several families each year. The barred and great horned owls carry on their maniacal calling all through the nights at various times of year as they build their nests on the tops of broken beech trees. The forest floor is covered with flowers through the spring and summer. Now these things several neighbors will miss for a generation until the their forests return. I am sad that they do not see the uniqueness of the world in which they live. Our attitude of the wild needs reminding as from Willa Cather's wonderful line in *O Pioneers!*, "We come and go but the land is always here and the people who love and understand it are the people to whom it belongs for a little while."

But I must realize that the marvel of wood does serve the needs of a society, as Thoreau clearly understood. Our home is of logs, our heat is from none other than the tops of the trees recently harvest from my neighbor's woodlot. So I am torn, and my torment demands that *I have faith in a seed* that sometime in the future, long after I am gone, the forest friends—the plants, the trees, the mammals, and birds—will return to the clearings down the road. As Edwin Teale wrote in the conclusion of his wonderful book, *A Walk Through the Year*, "For sometime during the hours of darkness the unending sequence of the seasons will bring another spring. Always the other spring."

Notes from Concord

Michael J. Frederick, Executive Director

Online Fundraising Event

Throughout the month of February, The Thoreau Society will once again hold its online auction. Since 2004, the auction has been a wonderful way for us to raise needed proceeds for the organization as well as to highlight the talents and interests of our diverse membership. The auction gives everyone in the Society the opportunity to participate regardless of where they live.

This year is very special as we partner with the Thoreau Farm Trust for an auction that will benefit both organizations. Please consider donating an item to our auction by visiting www.thoreausociety.org and following the link to the auction page.

You can help out by donating an item or service to the auction. For example, you could offer a special service or product around your area of expertise as a way to profile your work, organization, college, university, or company. You might offer a signed copy of your book, audio, or video project. You could offer a walk, talk, or lecture. Perhaps you would like to profile your organization with a personal tour of your facilities. In addition to these suggestions, people have donated the following in previous Thoreau Society auctions: antiques, artwork, dinners, gift certificates (to florists, restaurants, and shops), getaways, hikes, jewelry, lunches, sporting memorabilia, and event tickets. You may also consider sponsoring the auction so you can have your logo and a link to your site posted on our auction pages. Sponsorships help to underwrite the costs of having the auction.

You can donate an item now through February, even after the auction has begun. If every Thoreau Society member participates by either donating an item or by bidding on an item, then we can easily have our most successful auction ever.

2011 Annual Gathering

Plans are underway for The Thoreau Society Annual Gathering which will be held July 7–10, 2011. All are welcome to register and attend community-wide events in Concord and at the Walden Pond State Reservation. Following up on last year's Gathering theme, "Henry David Thoreau & New England Transcendentalism: Then and Now," this year will feature another "Then and Now" theme—"Henry David Thoreau's Environmental Ethos: Then and Now." This year also marks the 70th Anniversary of the Society, as it first became an organization in 1941 and has been meeting consistently in Concord, with a few exceptions, ever since.

Our keynote speaker is Laura Dassow Walls, who, in addition to editing the Society's *Concord Saunterer,* has actively been writing about Emerson, Thoreau, and science for many years. Her latest book, *The Passage to Cosmos: Alexander von Humboldt and the Shaping of America,* has received wide praise. Robert Richardson, author of *Henry Thoreau: A Life of the Mind,* writes:

> The publication of this superbly written book is one of those rare events that changes an entire field of study. Not only does Laura Dassow Walls show that Alexander

von Humboldt is inescapably central to an understanding of nineteenth-century American literature, she also shows how, despite C.P. Snow's contention and our own current assumptions, science and literature were for a time the most powerful of allies in America. For anyone interested in American thought and literature *The Passage to Cosmos* is a beautiful and necessary book.

We hope you will be able to join us once again at this wonderful and fulfilling event. For more information about Thoreau Society events, please visit us at www.thoreausociety.org, or email: info@thoreausociety.org. If you have an idea for a program, or would like to speak with us, please call 978-369-5310.

Please submit items for the Winter *Bulletin* to your editor before February 15, 2010
kurt.moellering@thoreausociety.org

Although exceptions will occasionally be made for longer pieces, in general articles and reviews should be no longer than 1500 words. All submissions should conform to *The Chicago Manual of Style*. The Thoreau Edition texts (Princeton University Press) should be used as the standard for quotations from Thoreau's writings, when possible. Contributors need not be members of The Thoreau Society, but all non-members are heartily encouraged to join.

Artist: Sophia Thoreau. Watercolor (cropped) from the Thoreau Society Archives (Thoreau Society Collections at the Thoreau Institute at Walden Woods).

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Established in 1941, **The Thoreau Society, Inc.**, is an international nonprofit organization with a mission to stimulate interest in and foster education about Thoreau's life, works, legacy, and his place in his world and in ours, challenging all to live a deliberate, considered life. The Thoreau Society™ has the following organizational goals:

- To encourage research on Thoreau's life and works and to act as a repository for Thoreau-related materials
- To educate the public about Thoreau's ideas and their application to contemporary life
- To preserve Thoreau's legacy and advocate for the preservation of Thoreau country

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